STOTRARATNA

OR

THE HYMN-JEWEL

OF ŚRĪ YĀMUNĀCĀRYA

SWĀMĪ ĀDIDEVĀNANDA

SRI RAMAKRISHNA MATH
MYLAPORE : : MADRAS-4

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English Translation and Notes

BY

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INTRODUCTORY NOTE

MYSTICS have always taught that the Divine must be sought through self-surrender and loving meditation. In very early times the āḻvārs, who were steeped in God-consciousness, betook themselves to serving God by self-surrender and meditation. Among them the greatest and the most attractive figure was Nammāḻvār. Many seekers of God, who came in the wake of āḻvārs, also trod the same path of self-surrender and meditation for union with God. The āḻvārs were succeeded by the ācāryas, who were essentially mystics of action. The ācāryas showed

great zeal and fervour in organizing communities of devotees for preserving the vision, ecstasies and doctrines of the āḷvārs. Śrī Yāmunācārya, the grandson of Śrī Nāthamuni, the first ācārya, was born about 916 A.D. He has exercised a vast and varied influence on the history of Vaiṣṇava mysticism and Viśiṣṭādvaita philosophy.

Śrī Yāmunācārya had already achieved honour and fame as a scholar and dialectician when he vanquished the court pundit in the learned assembly of the Coḷa king. The naivetē of the story of his 'conversion' has very few parallels. He was living the luxurious life of a prince, when his old teacher

Rāmamiśra informed him of the valuable patrimony bequeathed to him by his grandfather. As soon as he was shown the holy shrine of Śrīraṅgam as his bequest, he realized his mission in life and became a sannyāsin.

Śrī Yāmunācārya was a worthy predecessor of Śrī Rāmānuja in every respect. He combined within himself the fervid mystical experience of the āḻvārs with a prodigious knowledge of Vedānta. In his *Siddhitraya*, he explains the cardinal tenets of Viśiṣṭādvaita. In his *Āgamaprāmāṇya*, he establishes the orthodoxy of the Pāñcarātra system. In his *Gītārthasaṅgraha*, he summarizes the main teachings of

the *Bhagavadgītā* that came down to him through a succession of ancient teachers. In praise of Śrī, the Divine Mother of the universe, he composed a small poem of four stanzas, which furnishes the basis for the cult of Śrī.

Śrī Yamunācārya's *Stotraratna*, as the name indicates, is really the 'Jewel of Hymns'—a lyrical masterpiece of devotion. It is rarely surpassed by works of its class either in the melody of diction or loftiness of devotion. But *Stotraratna* cannot be judged by mere conventional standards of literary criticism, though scholars and littērateurs like Jagannātha-paṇḍitarāja and Appayadīkṣita have testified to its poetic

qualities. It is written in the divine language of those who have travelled up the mystical ladder. Each stanza gives us a glimpse of the passionate outpouring of his heart, in his attempt to obtain union with the Supreme. Unless the spirit of devotion and self-surrender which breathes in the words enters the soul of the reader, he will not be able to appreciate the esoteric content of the great hymn fully. Even an uninitiated chanter of the hymn will be struck by the faith, conviction and freshness with which it reveals the spiritual moods of the saint. Another characteristic feature of it is its one-pointed devotion, the fruit of inner

realization, expressed in a pregnant verse that touches our heart: 'As Thou Thyself hast awakened in me this consciousness of being eternally Thine, so too, O Lord, grant me out of compassion that bhakti which is of the nature of enjoying none but Thee' (54). Even a drop of pure devotion is sufficient to destroy the evils of transmigratory existence: 'A drop from the nectar-ocean of love to Thy lovely lotus-feet extinguishes the blazing forest-conflagration of transmigratory existence in an instant and bestows supreme bliss' (29). 'When shall I see with my eyes the lotus-feet of Thine, my dearest treasure?'—expresses the unquench-

able longing of the poet-saint. Repeatedly he thus prays with such earnest fervour for the realization of the Divine.

The doctrine of self-surrender—the supreme mystical idea—is reflected throughout the hymn. The outcome of true self-surrender is the annihilation of will and ego. The aspirant who renounces all things for God's sake, lives unto Him alone. The Lord reveals His Form to such a devotee. This great idea of self-oblation to the Divine finds itself best expressed in the closing lines: 'O Lord, he who begs for shelter in Thee praying but once saying, "I am Thine", deserves the mercy of Thee.' Śrī Yāmunācārya,

steeped as he was in that great scripture specially dear to Śrīvaiṣṇavas, must have taken for his keystone and pivot the sentiment contained in the oft-quoted verse* of Vālmīki expressing Śri Rāmā's assurance of safety giveṇ to Vibhīṣaṇa. May this high and holy sentiment be ever the guide and solace for all who turn to this great psalm for spiritual aid and joy of devotion.

The valuable gloss of Śrī Vedānta-deśika has been followed, wherever necessary, in translating the verses.

Sri Ramakrishna Math
Madras, March 16, 1950.

ĀDIDEVĀNANDA

* सकृदेव प्रपन्नाय तवास्मीति च याचते ।
अभयं सर्वभूतेभ्यो ददाम्येतद्व्रतं मम ॥
Rāmāyaṇa, VI. xviii. 33-34.

स्तोत्ररत्नम्

STOTRARATNA

OR

THE HYMN-JEWEL

श्रीः

स्तोत्ररत्नम्

नमोऽचिन्त्याद्भुताक्लिष्टज्ञानवैराग्यराशये ।
नाथाय मुनयेऽगाधभगवद्भक्तिसिन्धवे ॥ १ ॥

तस्मै नमो मधुजिदङ्घ्रिसरोजतत्त्व-
ज्ञानानुरागमहिमातिशयान्तसीम्ने ।
नाथाय नाथमुनयेऽत्र परत्र चापि
नित्यं यदीयचरणौ शरणं मदीयम् ॥ २ ॥

STOTRARATNA

OR

THE HYMN-JEWEL

1. Obeisance to Nātha, the contemplative saint, who is an unfathomable ocean of divine love and a mass of knowledge and renunciation, unthinkable, marvellous and spontaneous.

2. Obeisance to that Master, Nāthamuni, whose feet are my eternal refuge in this world and in the next, and who represents the farthest landmark of that surpassing greatness which consists in the true knowledge of the lotus-feet of Madhujit (Vanquisher of Madhu) and intense love for them.

भूयो नमोऽपरिमिताच्युतभक्तितत्त्व-
ज्ञानामृताब्धिपरिवाहशुभैर्वचोभिः ।
लोकेऽवतीर्णपरमार्थसमग्रभक्ति-
योगाय नाथमुनये यमिनां वराय ॥ ३ ॥

3. Obeisance again to Nāthamuni, the best among those who have subdued the senses, by whose holy precepts—which are the overflow of the boundless nectar-ocean of love and true knowledge of Acyuta—the true bhaktiyoga[1] in its entirety has descended on the earth.

1 Bhaktiyoga is of the nature of loving meditation on Brahman when the consciousness takes the form of steady remembrance, uninterrupted like the flow of oil.

तत्त्वेन यश्चिदचिदीश्वरतत्स्वभाव-
भोगापवर्गतदुपायगतीरुदारः ।
सन्दर्शयन्निरमिमीत पुराणरत्नं
तस्मै नमो मुनिवराय पराशराय ॥ ४ ॥

4. Obeisance to Parāśara,[1] chief among contemplative saints, who mercifully composed the *Gem of Purāṇas* in order to present correctly the sentient,[2] the non-sentient,[3] and Īśvara[4] together with their real nature; and also (the jīva's) enjoyment, final beatitude, means of attaining the two, and the path (taken by jīvas).

[1] According to *Mahābhārata* Parāśara was the father of Vyāsa. He is the author of *Viṣṇupurāṇa* (known as *Purāṇa-ratna* or *Gem of Purāṇas*), one of the oldest and most authoritative of the eighteen purāṇas.

[2] The sentient being (*i.e.*, individual self) which is a mode (prakāra) of Brahman.

[3] The non-sentient primal matter which constitutes another mode of Brahman.

[4] Īśvara is Brahman or Absolute. He is the Self, the Controller (niyantr) and the Principal (śeṣin) of matter and selves, the Worshipped in every act, the Sustainer and Redeemer of all and the supreme Cause of all effects.

माता पिता युवतयस्तनया विभूति-
स्सर्वं यदेव नियमेन मदन्वयानाम् ।
आद्यस्य नः कुलपतेर्वकुलाभिरामं
श्रीमत्तदङ्घ्रियुगळं प्रणमामि मूर्ध्ना ॥ ५ ॥

यन्मूर्ध्नि मे श्रुतिशिरस्सु च भाति यस्मि-
न्नस्मन्मनोरथपथस्सकलस्समेति ।
स्तोष्यामि नः कुलधनं कुलदैवतं त-
त्पादारविन्दमरविन्दविलोचनस्य ॥ ६ ॥

5. I reverently bow down my head to that blessed feet of the first lord of our family (*i.e.*, Śrī Parāṅkuśa[1]), which are delightful with the Bakula flowers (offered in worship) and which alone are eternally mother, father, women, sons and wealth to every one of my race.

6. I shall praise the lotus-feet of the lotus-eyed One, which are contemplated in my head and revealed in the Upaniṣads, in which all the paths of our wishes unite, and which are our family-treasure and the tutelary Deity of our lineage.

[1] Nammāḷvār, known as Māran, Parāṅkuśa and Ṣaṭakopa, is venerated as the greatest āḷvār.

तत्त्वेन यस्य महिमार्णवशीकराणु-
श्शक्तयो न मातुमपि शर्वपितामहाद्यैः ।
कर्तुं तदीयमहिमस्तुतिमुद्यताय
मह्यं नमोऽस्तु कवये निरपत्रपाय ॥ ७ ॥

यद्वा श्रमावधि यथामति वाप्यशक्त-
स्तौम्येवमेव खलु तेऽपि सदा स्तुवन्तः ।
वेदाश्चतुर्मुखमुखाश्च महार्णवान्तः
को मज्जतोरणुकुलाचलयोर्विशेषः ॥ ८ ॥

7. Let obeisance be done to me! impudent poet as I am, who is intent on singing the praise of His ocean-like glory, a single particle of whose spray it is not possible even for Śiva, Brahmā and the like to measure truly.

8. Or, in spite of my incapacity, I shall praise Him to the limit of my strength and to the best of my knowledge; for, verily, even they, the Vedas and the four-faced Brahmā, praise Him only thus. What difference is there between an atom and a principal mountain range when both are submerged in the great ocean?

किं चैष शक्त्यतिशयेन न तेऽनुकम्प्य-
स्स्तोताऽपि तु स्तुतिकृतेन परिश्रमेण ।
तत्र श्रमस्तु सुलभो मम मन्दबुद्धे-
रित्युद्यमोऽयमुचितो मम चाब्जनेत्र! ॥ ९ ॥

नावेक्षसे यदि ततो भुवनान्यमूनि
नालं प्रभो! भवितुमेव कुतः प्रवृत्तिः ।
एवं निसर्गसुहृदि त्वयि सर्वजन्तो-
स्स्वामिन्न चित्रमिदमाश्रितवत्सलत्वम्॥ १० ॥

9. Moreover, this psalmist deserves to be pitied by Thee not for an enhancement of poetical gifts, but for his great exertion in praising Thee. And exertion for the purpose is quite natural to me, who am dull-witted. So, O Abjanetra (lotus-eyed One), this toil of mine is but meet.

10. O Lord, if Thou dost not cast Thy glance at these worlds, then they cannot even exist; much less can they have any activity. It is not strange that Thou, O Master, who art thus the natural friend of all creatures, cherishest those who have sought shelter in Thee.

स्वाभाविकानवधिकातिशयेशितृत्वं
नारायण! त्वयि न मृष्यति वैदिकः कः ।
ब्रह्मा शिवश्शतमखः परमस्वराडि-
त्येतेऽपि यस्य महिमार्णवविप्रुषस्ते ॥ ११ ॥

11. O Nārāyaṇa, who among the learned adherents of the Vedas does not admit Thy intrinsic Godhood endowed with unsurpassable excellences? For even Brahmā, Śiva, Indra and the supreme muktas[1] are but drops in the ocean of Thy glory.

1. The muktas are called svarāṭ as they are not bound by karma.

कश्श्रीः श्रियः परमसत्त्वसमाश्रयः कः
कः पुण्डरीकनयनः पुरुषोत्तमः कः ।
कस्यायुतायुतशतैककलांशकांशे
विश्वं विचित्रचिदचित्प्रविभागवृत्तम् ॥ १२ ॥

12. Who else but Thee is the splendour (Śrī) of even Lakṣmī? Who but Thee can be the asylum of perfect sattva[1]? Who else is 'lotus-eyed' *par excellence*? Who but Thee is the supreme[2] among the puruṣas? Who else is there except Thee in a subdivision of whose billionth part the wonderfully differentiated universe is complete with its twofold division of the sentient and the non-sentient?

[1] Parama-sattva is distinct from ordinary sattva. While the latter is the cause of earthly pleasures, the former functions in the state of release.

[2] The Bhagavat is celebrated as Puruṣottama. *Vide Bhagavadgītā*, XV, 17 and 18.

वेदापहारगुरुपातकदैत्यपीडा-
द्यापद्विमोचनमहिष्ठफलप्रदानैः ।
कोऽन्यः प्रजापशुपती परिपाति कस्य
पादोदकेन स शिवस्स्वशिरोधृतेन ॥ १३ ॥

कस्योदरे हरविरिञ्चमुखः प्रपञ्चः
को रक्षतीममजनिष्ट च कस्य नाभेः ।
क्रान्त्वा निगीर्य पुनरुद्गिरति त्वदन्यः
कः केन वैष परवानिति शक्यशङ्कः ॥१४॥

13. Who else preserves Prajāpati (Brahmā) and Paśupati (Śiva) from adversities such as deprival of the Vedas, heavy guilt and harassment by demons, and bestows upon them the greatest benefits? And by bearing on his head water from whose feet did Śiva become auspicious?

14. In whose bowels does the universe headed by Śiva and Brahmā rest? Who protects it? From whose navel has it sprung up? Who else but Thee, striding over all, absorbs the universe and projects it again? And who is he that may be admitted even for a doubt as Thy lord?

त्वां शीलरूपचरितैः परमप्रकृष्ट-
सत्त्वेन सात्त्विकतया प्रबलैश्च शास्त्रैः ।
प्रख्यातदैवपरमार्थविदां मतैश्च
नैवासुरप्रकृतयः प्रभवन्ति बोद्धुम् ॥ १५ ॥

15. Those of demoniac nature are not able to recognize Thee by Thy easily accessible disposition, loveliness of form and divine deeds; by Thy supremely excellent sāttvika nature; by the scriptures authoritative on account of their being sāttvika in character; and by the precepts of the famous knowers of the truths of God.

उच्छङ्कितत्रिविधसीमसमातिशायि-
सम्भावनं तव परिब्रढिमस्वभावम् ।
मायाबलेन भवतापि निगुह्यमानं
पश्यन्ति केचिदनिशं त्वदनन्यभावाः॥१६॥

16. Some, who are inseparably united with Thee in thought and feeling perceive and realize Thy sovereign nature, which transcends considerations of the threefold limits (of time, space and circumstances) and of another one equal or superior to Thee, and which by the power of māyā[1] is kept mysterious even by Thee.

[1] The Supreme Person is the Lord of māyā. He projects the whole world including matter and selves by the power of māyā. The power of māyā is such that even when the Supreme Person incarnates Himself on the earth, human beings, deluded by māyā, are unable to realize His sovereign nature. The Bhagavat Himself has declared in the *Gītā*, 'Not knowing My higher nature, as the great Lord of all beings, fools disregard Me, when I assume a human form' (IX. 11).

यदण्डमण्डान्तरगोचरं च य-
दशोत्तराण्यावरणानि यानि च ।
गुणाः प्रधानं पुरुषः परं पदं
परात्परं ब्रह्म च ते विभूतयः ॥ १७ ॥

17. The cosmic sphere, all that is within it, its enclosures which are more than ten, the three guṇas,[1] the prakṛti[2] (primordial matter), the individual self, the supreme abode,[3] and the Brahman[4] who is higher than the individual self—all these are manifestations of Thy splendour.

[1] Sattva, rajas and tamas, the three guṇas of prakṛti, delineated in the fourteenth chapter of the *Gītā*.

[2] Pradhāna or the primal matter from which the whole variety of the universe evolves.

[3] The highest non-material realm. The released selves do not return to transmigratory existence from this place. *Vide Kaṭhopaniṣad*: 'He reaches the end of his journey, that supreme place of Viṣṇu'.

[4] Here Brahman means the defined form (mūrta) of the Reality, namely, the Divine Auspicious Figure (divya-maṅgala-vigraha) as distinguished from the non-defined form (amūrta) which constitutes the essence of the Reality. The resplendent and unsurpassable beauty of the defined form is

वशी वदान्यो गुणवानृजुश्शुचि-
र्मृदुर्दयालुर्मधुरः स्थिरस्समः ।
कृती कृतज्ञस्त्वमसि स्वभावत-
स्समस्तकल्याणगुणामृतोदधिः ॥ १८ ॥

18. Thou art, by Thine own nature, submissive to the will of those that take refuge in Thee, bountiful, graciously accommodating to the inferiors, guileless, pure, tender, merciful, blissful, firm, impartial, free from all self-regarding duties, ever mindful of the services of the devotees, and a nectar-ocean of all auspicious attributes.

special to Bhagavat since it is the abode of auspicious attributes and fit for the realization of yogins. Śrī Yāmuna himself refers to this aspect of Brahman in the last verse of his famous *Catuśślokī*. *Vide* Śrī Rāmānuja's *Śaraṇāgati-gadya :*

··· स्वाभिमतानुरूपैक रूपाचिन्त्यदिव्याद्भुतनित्यनिरवद्यनिरतिशयौज्ज्वल्यसौन्दर्यसौगन्ध्यसौकुमार्यलावण्ययौवनाद्यनन्तगुणनिधिदिव्यरूप ...

उपर्युपर्यब्जभुवोऽपि पूरुषान्
प्रकल्प्य ते ये शतमित्यनुक्रमात् ।
गिरस्त्वदेकैकगुणावधीप्सया
सदा स्थिता नोद्यमतोऽतिशेरते ॥ १९ ॥

त्वदाश्रितानां जगदुद्भवस्थिति-
प्रणाशसंसारविमोचनादयः ।
भवन्ति लीला विधयश्च वैदिका-
स्त्वदीयगम्भीरमनोनुसारिणः ॥ २० ॥

19. The eternal texts of the Vedas, which are ever eager to find out the limit of each one of Thy attributes (beginning with ānanda) by describing in ascending order the bliss of beings higher than the lotus-born Brahmā himself with the words, 'one hundred such units of bliss etc.,' inspite of their incessant endeavour do not go beyond (the first attribute ānanda itself, being infinite and above all numeration).

20. The creation, sustentation and dissolution of the universe and release from transmigratory existence, which are Thy play, and the vedic injunctions, which are in accord with Thy profound will, are for the benefit of those that take shelter in Thee.

नमो नमो वाङ्मनसातिभूमये
नमो नमो वाङ्मनसैकभूमये ।
नमो नमोऽनन्तमहाविभूतये
नमो नमोऽनन्तदयैकसिन्धवे ॥ २१ ॥

21. Obeisance again and again to Thee, who art beyond[1] the reach of speech and mind; obeisance again and again to Thee who art the sole object[2] of speech and mind; obeisance again and again to Thee, of infinite great powers; obeisance again and again to Thee, the one ocean of infinite mercy.

[1] *Cf. Taittirīyopaniṣad* (II, 4), 'Wherefrom speech turns back, together with the mind, not having reached'.

[2] Though Brahman is beyond the reach of word and mind, yet He, in His infinite mercy, becomes the sole object of words and mind. The blessed cowherds and cowherdesses of Vṛndāvana perceived His form and enjoyed His company. *Cf. Kaṭhopaniṣad* (II. 15), 'The goal which all the Vedas proclaim' and *Gītā* (XV. 15), 'I am He who is to be known in all the Vedas'.

न धर्मनिष्ठोऽस्मि न चात्मवेदी
न भक्तिमास्त्वच्चरणारविन्दे ।
अकिञ्चनोऽनन्यगतिश्शरण्य !
त्वत्पादमूलं शरणं प्रपद्ये ॥ २२ ॥

न निन्दितं कर्म तदस्ति लोके
सहस्रशो यन्न मया व्यधायि ।
सोऽहं विपाकावसरे मुकुन्द !
क्रन्दामि सम्प्रत्यगतिस्तवाग्रे ॥ २३ ॥

22. O Thou worthy of being sought as refuge! I am not one established in dharma, nor am I a knower of the self! I have no fervent devotion for Thy lotus-feet; utterly destitute and having none else for resort, I take refuge under Thy feet.

23. There is not a single despicable deed in the world which has not been committed by me thousands of times. O Mukunda (giver of mukti), now, when those deeds are fructifying, I, such a person, cry out helplessly before Thee.

निमज्जतोऽनन्त! भवार्णवान्त-
श्चिराय मे कूलमिवासि लब्धः।
त्वयापि लब्धं भगवन्निदानी-
मनुत्तमं पात्रमिदं दयायाः॥ २४॥

अभूतपूर्वं मम भावि किं वा
सर्वं सहे मे सहजं हि दुःखम्।
किन्तु त्वदग्रे शरणागतानां
पराभवो नाथ! न तेऽनुरूपः॥ २५॥

24. O Ananta (Infinite One), by me, who have been sinking down in the ocean of transmigratory existence, Thou hast been gained at last just as a shore; and by Thee also, O Lord, hast been obtained now the worthiest vessel for Thy mercy.

25. What will possibly happen to me that has not already befallen? I bear everything; for misery has become natural to me. But, O Master, it is not worthy of Thee that those who have taken refuge in Thy very presence should be defeated (by adverse sense activities and sense objects) in their attempts to realize Thee.

निरासकस्यापि न तावदुत्सहे
महेश ! हातुं तव पादपङ्कजम् ।
कृपा निरस्तोऽपि शिशुस्स्तनन्धयो
न जातु मातुश्चरणौ जिहासति ॥ २६ ॥

तवामृतस्यन्दिनि पादपङ्कजे
निवेशितात्मा कथमन्यदिच्छति ।
स्थितेऽरविन्दे मकरन्दनिर्भरे
मधुव्रतो नेक्षुरकं हि वीक्षते ॥ २७ ॥

26. O Supreme Lord, even if Thou drivest me away, I cannot relinquish Thy lotus-feet; a suckling does not at all desire to leave its mother's feet at any time, even though it has been rejected by her in anger.

27. How can my mind firmly set upon Thy lotus-feet shedding nectar, ever desire anything else? As it is well-known, when there exists the lotus laden with honey, the bee does not even glance at the Ikṣuraka[1] flower.

[1] A worthless thorny flower without fragrance or honey.

त्वदङ्घ्रिमुद्दिश्य कदापि केनचि-
द्यथा तथा वापि सकृत्कृतोऽञ्जलिः ।
तदैव मुष्णात्यशुभान्यशेषत-
श्शुभानि पुष्णाति न जातु हीयते ॥ २८ ॥

उदीर्णसंसारदवाशुशुक्षणिं
क्षणेन निर्वाप्य परां च निर्वृतिम् ।
प्रयच्छति त्वच्चरणारुणाम्बुज-
द्वयानुरागामृतसिन्धुशीकरः ॥ २९ ॥

28. Whosoever, at any time, joins the palms of his hands in supplication, even on one occasion, towards Thy feet, in whatever manner, that act dispels at once all his misfortune and fosters immense good. The act of supplication is never lost.

29. A drop from the nectar-ocean of love to Thy lovely lotus-feet extinguishes the blazing forest conflagration of trans-migratory existence in an instant and bestows supreme bliss.

विलासविक्रान्तपरावरालयं
नमस्यदार्तिक्षपणे कृतक्षणम् ।
धनं मदीयं तव पादपङ्कजं
कदा नु साक्षात्करवाणि चक्षुषा ॥ ३० ॥

30. When shall I see with my eyes the lotus-feet of Thine, my dearest treasure, which sportfully strode over the worlds,[1] high and low; and which await eagerly the moment for destroying the afflictions of those who bow before Thee.

1 Bali the king of asuras, had dethroned Indra, and became the sovereign of the three worlds. Aditi, the mother of the devas, desired the victory of her sons over Bali. To fulfil her desire Viṣnu was born to Kaśyapa and Aditi. The son, however, was a dwarf, and became known as Vāmana. Hearing that Bali held an aśvamedha sacrifice, the dwarf set out to attend the ceremony. Bali asked him to choose any gift. The dwarf asked him only three steps of ground. When the boon was offered, the dwarf assumed Viśvarūpa and covered the whole earth with his first step. With his second step, he covered the celestial regions and the rest of the universe. There was no place anywhere for the third step. (*Vide Bhāgavata*. VIII. xvii-xxii.)

कदा पुनश्शङ्खरथाङ्गकल्पक-
ध्वजारविन्दाङ्कुशवज्रलाञ्छनम् ।
त्रिविक्रम ! त्वच्चरणाम्बुजद्वयं
मदीयमूर्धानमलङ्करिष्यति ॥ ३१ ॥

विराजमानोज्ज्वलपीतवाससं
स्मितातसीसूनसमामलच्छविम् ।
निमग्ननाभिं तनुमध्यमुन्नतं
विशालवक्षस्स्थलशोभिलक्षणम् ॥ ३२ ॥

31. O Trivikrama, when will Thy lotus-feet, bearing the marks of conch, discus, the wishing-tree, banner, lotus, hook and thunder-bolt, adorn my head?

32. Who art beautifully clad in shining yellow raiment, whose pure splendour is equal to that of a blooming flax flower,[1] who is endowed with a depressed navel, slender waist, high stature and the characteristic (Śrīvatsa) mark adorning the broad chest;

1 *Linum Usitatissimum.*

चकासतं ज्याकिणकर्कशैश्शुभै-
श्चतुर्भिराजानुविलम्बिभिर्भुजैः ।
प्रियावतंसोत्पलकर्णभूषण-
श्लथालकाबन्धविमर्दशंसिभिः ॥ ३३ ॥

उदग्रपीनांसविलम्बिकुण्डला-
लकावलीबन्धुरकम्बुकन्धरम् ।
मुखश्रिया न्यक्कृतपूर्णनिर्मला-
मृतांशुबिम्बाम्बुरुहोज्ज्वलश्रियम् ॥ ३४ ॥

33. Who shinest with four auspicious arms which reach the knees, and have the rough scars of the bow-string, and which speak of their contact with the crest-lily, the ear-ornament and the loose curls of the braid of Thy Beloved;

34. Whose conch-like neck is adorned with curls of hair and earrings hanging over the high and large shoulders, and by the lustrous beauty of whose face the brilliant splendour of the spotless full moon and the lotus are put to shame;

प्रबुद्धमुग्धाम्बुजचारुलोचनं
सविभ्रमभ्रूलतमुज्ज्वलाधरम् ।
शुचिस्मितं कोमलगण्डमुन्नसं
ललाटपर्यन्तविलम्बितालकम् ॥ ३५ ॥

स्फुरत्किरीटाङ्गदहारकण्ठिका-
मणीन्द्रकाश्चीगुणनूपुरादिभिः ।
रथाङ्गशङ्खासिगदाधनुर्वरै-
र्लसत्तुलस्या वनमालयोज्ज्वलम् ॥ ३६ ॥

35. Who has eyes charming like the fresh lotus, gracious creeper-like brows, splendid lips, pleasant smile, soft cheeks, prominent nose, and curls hanging up to the forehead;

36. Who is handsome with a shining diadem, bracelets, garland of pearls, necklace, the (Kaustubha) gem, girdle, anklets, etc., and discus, conch, sword, mace, the excellent (Śārṅga) bow, and garlands of wild flowers and beautiful Tulasī;

चकर्थ यस्या भवनं भुजान्तरं
तवप्रियं धाम यदीयजन्मभूः ।
जगत्समस्तं यदपाङ्गसंश्रयं
यदर्थमम्बोधिरमन्थ्यबन्धि च ॥ ३७ ॥

स्वैश्वरूप्येण सदानुभूतया-
प्यपूर्ववद्विस्मयमादधानया ।
गुणेन रूपेण विलासचेष्टितै-
स्सदा तवैवोचितया तव श्रिया ॥ ३८ ॥

37. Who hast made his breast the abode of Śrī, whose birthplace is Thy beloved abode, in whose side-glance the entire universe takes refuge, and for whose sake the ocean was churned and causewayed;

38-40. Who art seated with Śrī[1]—who by her attributes, beauty, agreeable sports and merciful deeds is ever a match for Thee and Thee alone and who creates, as it were, unprecedented delight for Thee, though she is eternally comprehended in Thine own cosmic

[1] There is no difference between the svarūpa (essential nature) of Śrī and Her Lord. The highest Brahman cannot be conceived without Śrī as She is inseparably united with Him in all cosmic functions and redemptive acts. She eternally adapts Herself with His auspicious attributes, splendour and forms in all manifestations. The duality between them serves to stress the masculine and feminine forms and attributes of the same Reality, and helps all beings to approach the Deity as the divine Parents of the universe.

तया सहासीनमनन्तभोगिनि
प्रकृष्टविज्ञानबलैकधामनि ।
फणामणिव्रातमयूखमण्डल-
प्रकाशमानोदरदिव्यधामनि ॥ ३९ ॥

निवासशय्यासनपादुकांशुको-
पधानवर्षातपवारणादिभिः ।
शरीरभेदैस्तव शेषतां गतै-
र्यथोचितं शेष इतीरिते जनैः ॥ ४० ॥

दासस्सखा वाहनमासनं ध्वजो
यस्ते वितानं व्यजनं त्रयीमयः ।
उपस्थितं तेन पुरो गरुत्मता
त्वदङ्घ्रिसम्मर्दकिणाङ्कशोभिना ॥ ४१ ॥

form—on the great serpent, Ananta, who is the sole seat of excellent knowledge and strength, within the Divine Abode (Vaikuṇṭha), the inside of which is illumined by the circle of rays emanating from the clustered gems of his hoods, and who is aptly designated by devotees as 'Śeṣa' (appendage) on account of the different forms he has assumed for serving Thee, such as residence, couch, seat, sandals, raiments, pillow, and umbrella to keep out sun and rain;

41. Garutmat, who is Thy servant, friend, vehicle, seat, banner, canopy, fan and whose figure is made up of the the three Vedas, and who is beautiful with the scar-sign due to the friction of Thy feet, is at hand before Thee (for Thy service);

त्वदीयभुक्तोज्झितशेषभोजिना
त्वया निसृष्टात्मभरेण यद्यथा।
प्रियेण सेनापतिना न्यवेदि त-
त्तथाऽनुजानन्तमुदारवीक्षणैः ॥ ४२ ॥

हताखिलक्लेशमलैः स्वभावत-
स्त्वदानुकूल्यैकरसैस्तवोचितैः।
गृहीततत्तत्परिचारसाधनै-
र्निषेव्यमाणं सचिवैर्यथोचितम् ॥ ४३ ॥

42. Who approvest with noble glance whatever communication is brought to Thee by Thy beloved Chief of hosts (Viṣvaksena), who partakes of the remnants of Thy food, and on whom Thou hast bestowed the charge (of Thy sovereignty);

43. Who art adequately served by Thy companions, who are suited to Thee, who are free from all the impurities of afflictions (such as nescience, egoism, etc.), whose sole delight consists in being spontaneously devoted to Thy service, and who (constantly) wait upon Thee with the respective means of service;

अपूर्वनानारसभावनिर्भर-
प्रबद्धया मुग्धविदग्धलीलया ।
क्षणाणुवत्क्षिप्तपरादिकालया
प्रहर्षयन्तं महिषीं महाभुजम् ॥ ४४ ॥

अचिन्त्यदिव्याद्भुतनित्ययौवन-
स्वभावलावण्यमयामृतोदधिम् ।
श्रियः श्रियं भक्तजनैकजीवितं
समर्थमापत्सखमर्थिकल्पकम् ॥ ४५ ॥

44. Who, of powerful arms, exhilaratest Thy queen (Śrī) with lovely and skilful sports consisting of diverse new sentiments and emotions, and which make time measured by aeons and so forth pass like a fraction of a moment;

45. Who art the nectar-ocean consisting of beauty and of the nature of eternal youth, unthinkable, divine and wondrous, the splendour (Śrī) of Lakṣmī, the sole sustenance of the devotees, possessor of power, the friend rescuing from distress, and the wishing-tree to the suppliants;

भवन्तमेवानुचरन्निरन्तरं
प्रशान्तनिश्शेषमनोरथान्तरः ।
कदाहमैकान्तिकनित्यकिङ्करः
प्रहर्षयिष्यामि सनाथजीवितः ॥ ४६ ॥

धिगशुचिमविनीतं निर्भयं मामलज्जं
परमपुरुष ! योऽहं योगिवर्याग्रगण्यैः ।
विधिशिवसनकाद्यैर्ध्यातुमत्यन्तदूरं
तव परिजनभावं कामये कामवृत्तः ॥ ४७ ॥

46. Constantly waiting on Thee alone, with all other desires absolutely quenched—when shall I, as an eternal servant of Thine and Thine alone, delight Thee, having Thee as the Lord of my life?

47. O Supreme Lord, fie upon me, who am impure, immodest, audacious, impudent and self-willed, and who desire the rank of Thy servant, which even those worthy of being counted foremost among the supreme yogins, such as Brahmā, Śiva and Sanaka cannot conceive in their minds.

अपराधसहस्रभाजनं
पतितं भीमभवार्णवोदरे ।
अगतिं शरणागतं हरे !
कृपया केवलमात्मसात्कुरु ॥ ४८ ॥

अविवेकघनान्धदिङ्मुखे
बहुधा सन्ततदुःखवर्षिणि ।
भगवन् ! भवदुर्दिने पथः
स्खलितं मामवलोकयाच्युत ! ॥ ४९ ॥

48. O Hari, pray make me Thine own out of sheer grace—who am the repository of a thousand iniquities, who am fallen into the depths of the terrible ocean of worldly existence, and who being resortless, have sought refuge at Thy feet.

49. O Bhagavan, O Acyuta (Unswerving One), cast Thy glance on me who have swerved from the path (of dharma) in the gloomy rainy day of worldly existence, when the quarters of the sky are darkened with clouds of non-discrimination and in various ways it continually rains sorrows on me.

न मृषा परमार्थमेव मे
शृणु विज्ञापनमेकमग्रतः ।
यदि मे न दयिष्यसे ततो
दयनीयस्तव नाथ ! दुर्लभः ॥ ५० ॥

तदहं त्वदृते न नाथवान्
मदृते त्वं दयनीयवान्न च ।
विधिनिर्मितमेतमन्वयं
भगवन् ! पालय मा स्म जीहपः ॥ ५१ ॥

50. Hearken to this only entreaty of mine before Thee; this is not a falsehood but absolute truth. If thou shalt not take pity on me, then, O Lord, it will be hard for Thee to find one worthy of Thy compassion.

51. Therefore, without Thee I have not my Lord, and without me Thou hast not a worthy recipient of Thy compassion; preserve this relation, O Lord, ordained by Fate and spurn me not.

वपुरादिषु योऽपि कोऽपि वा
गुणतोऽसानि यथातथाविधः ।
तदयं तव पादपद्मयो-
रहमद्यैव मया समर्पितः ॥ ५२ ॥

मम नाथ ! यदस्ति योऽस्म्यहं
सकलं तद्धि तवैव माधव ! ।
नियतस्वमिति प्रबुद्धधी-
रथवा किं नु समर्पयामि ते ॥ ५३ ॥

52. Whatever I might be with regard to the body, (senses, possessions, etc.) or with regard to the qualities, that let me be; but what is denoted by my "I", that has been offered by me from this very moment at Thy lotus-feet.

53. Or what shall I offer Thee, O Lord, being awakened to the consciousness that whatever I have, whatever I am, all these, verily, are Thine own fixed property, O Mādhava ?

अवबोधितवानिमां यथा
मयि नित्यां भवदीयतां स्वयम् ।
कृपयैवमनन्यभोग्यतां
भगवन् ! भक्तिमयि प्रयच्छ मे ॥ ५४ ॥

तव दास्यसुखैकसङ्गिनां
भवनेष्वस्त्वपि कीटजन्म मे ।
इतरावसथेषु मा स्म भू-
दपि मे जन्म चतुर्मुखात्मना ॥ ५५ ॥

54. As thou Thyself hast awakened in me this consciousness of being eternally Thine, so too, O Lord, grant me out of compassion that bhakti which is of the nature of enjoying none but Thee.

55. May I be born even as a worm in the homes of those who are solely devoted to the joy of serving Thee; but let me not be born even as the four-faced Brahmā in the abodes of those who are otherwise disposed.

सकृत्त्वदाकारविलोकनाशया
तृणीकृतानुत्तमभुक्तिमुक्तिभिः ।
महात्मभिर्मामवलोकयतां नय
क्षणेऽपि ते यद्विरहोऽतिदुस्सहः ॥ ५६ ॥

न देहं न प्राणान्न च सुखमशेषाभिलषितं
न चात्मानं नान्यत्किमपि तव शेषत्वविभवात् ।
बहिर्भूतं नाथ ! क्षणमपि सहे यातु शतधा
विनाशं तत्सत्यं मधुमथन ! विज्ञापनमिदम् ॥

56. Grant me the fitness to be regarded by those great souls who, with the hope of having a single glance at Thy Form, have considered even the highest enjoyment and liberation as a blade of grass, and whose separation even for a moment is very unbearable to Thee.

57. O lord, neither body, nor life, nor the happiness coveted by all, nor (even) the self, nor anything else that is foreign to the glory of serving Thee, can I, even for a moment, put up with. Let them perish in a hundred ways. This is true. This is, O Slayer of Madhu, my entreaty.

दुरन्तस्यानादेरपरिहरणीयस्य महतो
निहीनाचारोऽहं नृपशुरशुभस्यास्पदमपि ।
दयासिन्धो ! बन्धो ! निरवधिकवात्सल्यजलधे !
तव स्मारंस्मारं गुणगणमितीच्छामि गतभीः ॥

अनिच्छन्नप्येवं यदि पुनरितीच्छन्निव रज
स्तमश्छन्नच्छन्नस्तुतिवचनभङ्गीमरचयम् ।
तथापीत्थंरूपं वचनमवलम्ब्यापि कृपया
त्वमेवैवम्भूतं धरणिधर ! मे शिक्षय मनः ॥

58. Even though I am a base-behaved beastly man and the abode of great, in-escapable, beginningless and ominous sins, O ocean of mercy, O Parent, O sea of boundless affection, freed from all fear by remembering Thy attributes again and again, I pray in the above manner.

59. Enveloped as I am in rajas and tamas, I have, though unwilling, composed this running text of feigned praise as if I was willing. Yet accepting words of such sort, out of mercy, O Dharaṇīdhara (Earth-bearer), Thou Thyself school even such a mind of mine.

पिता त्वं माता त्वं दयिततनयस्त्वं प्रियसुहृ-
त्त्वमेव त्वं मित्रं गुरुरसि गतिश्चासि जगताम् ।
त्वदीयस्त्वद्भृत्यस्तव परिजनस्त्वद्गतिरहं
प्रपन्नश्चैवं सत्यहमपि तवैवास्मि हि भरः ॥

जनित्वाहं वंशे महति जगति ख्यातयशसां
शुचीनां युक्तानां गुणपुरुषतत्त्वस्थितिविदाम् ।
निसर्गादेव त्वच्चरणकमलैकान्तमनसा-
मधोऽधः पापात्मा शरणद! निमज्जामि तमसि ॥

60. Thou art my father, Thou art my mother, Thou art my beloved son, Thou alone art the dear friend, Thou art my confidant, and Thou art the preceptor and refuge of the worlds. I am Thine, Thy servant, Thy attendant; Thou art my goal; and I have taken refuge in Thee. In such circumstance, I too am, verily, a burden on Thee.

61. Though born in the exalted lineage of those who are of far-spread renown in the world, who are pure and fully settled in Thee, who know the distinctive nature of matter and soul, and who, by their very nature have concentrated their minds solely on Thy lotus-feet, yet, O Giver of shelter, I, evil-minded one, am sinking deeper and deeper in darkness (of ignorance).

अमर्यादः क्षुद्रश्चलमतिरसूयाप्रसवभूः
कृतघ्नो दुर्मानी स्मरपरवशो वञ्चनपरः ।
नृशंसः पापिष्ठः कथमहमितो दुःखजलधे-
रपारादुत्तीर्णस्तव परिचरेयं चरणयोः ॥ ६२ ॥

रघुवर ! यदभूस्त्वं तादृशो वायसस्य
प्रणत इति दयालुर्यच्च चैद्यस्य कृष्ण ! ।

62. I have been a transgressor, vile, fickle-minded, the breeding ground of envy, ungrateful, arrogant, lascivious, deceitful, cruel and most wicked. How shall I, crossing this boundless sea of misery, serve Thy lotus-feet?

63. O the greatest of Raghus, Thou hast been, in Thy reputed way, kind to such a (villainous) crow,[1] because he humbly bowed down before Thee. And

1 Once Rāma and Sītā, in the course of their wanderings near Citrakūṭa, were resting in a woodland near the sacred river Mandākinī. A crow, longing to feed on flesh, suddenly swooped on Sītā and tore her breast with its beak. Rāma awoke and saw the crow with its claws besmeared with blood. The crow, however, was a son of Indra in disguise. Thereupon Rāma took a blade of darbha grass and tying it to a Brahmāstra, hurled it at the villainous crow. The missile pursued the crow wherever it went. The crow, finding no other remedy to save itself, at last returned to Rāma and took shelter at his feet. Rāma, out of his infinite mercy, forgave the crow and saved its life, although deserved to be slain. (*Vide Sundarakāṇḍa*, xxxviii.)

प्रतिभवमपराद्धुर्मुग्ध सायूज्यदोऽभू-
र्वद किमपदमागस्तस्य तेऽस्ति क्षमायाः॥६३॥

O Kṛṣṇa, Thou hast granted blissful union to the king of Cedi,[1] who had wronged Thee birth after birth. To Thee who is such, what offence is there that is not an occasion for forgiveness?

[1] Once Sanaka and other sages went to the region of Vaikuṇṭha, the abode of Viṣṇu, the Supreme Lord. Jaya and Vijaya, the two attendants of the Lord, obstructed them from entering. The sages cursed them thus, 'You do not deserve to be here, where rajas and tamas have no place. Do ye, who are childish, soon depart from this place and be born of the sinful demoniac race'. (*Bhāgavata*, VII. i. 37.) The two were born as Hiraṇyakaśipu and Hiraṇyākṣa in their first birth, Rāvaṇa and Kumbhakarṇa in the second and Śiśupāla and Dantavaktra in the third.

Śiśupāla was the king of Cedi. Kṛṣṇa had promised Śiśupāla's mother, his own aunt, that he would pardon a hundred sins of his, even when he deserved to be slain. When the offences exceeded that number Kṛṣṇa punished him with death in the famous assembly, held in connection with the Rājasūya sacrifice. (*Vide Sabhāparvan*, xxxvii-xlv.)

ननु प्रपन्नस्सकृदेव नाथ !
तवाहमस्मीति च याचमानः ।
तवानुकम्प्यस्स्मरतः प्रतिज्ञां
मदेकवर्जं किमिदं व्रतं ते ॥ ६४ ॥

अकृत्रिमत्वच्चरणारविन्द-
प्रेमप्रकर्षावधिमात्मवन्तम् ।
पितामहं नाथमुनिं विलोक्य
प्रसीद मद्वृत्तमचिन्तयित्वा ॥ ६५ ॥

64. O Lord, he who begs for shelter in Thee praying but once saying 'I am Thine', deserves the mercy of Thee, who rememberest Thy promise. Hast Thou made this resolve of redemption omitting but me?

65. Having in view my grandfather, the self-possessed Nāthamuni, who is the farthest limit of the excellence of inartificial love to Thy lotus-feet, pray, grant me Thy grace, regardless of my own conduct.

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